

The Bombay Guardian.

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WEEKLY REVIEW.

—THE remarriage of another widow took place in Bombay last week. The parties were Brahmins. The *Indu Prakash* thinks it can now be said that the terror of excommunication among the Brahmins has lost its edge. We wish we could think so. We cannot regard the marriage now announced as indicative of any marked improvement in public sentiment. The bride we are told is only eleven years of age. These infant pseudo-marriages are the root of all the evils connected with compulsory widowhood. Pseudo-marriages we call them because a real marriage can only take place between two persons of marriageable age. Child marriages are mock marriages.

—THE English people are paying extraordinary honours to the Shah of Persia. His having condescended to visit England condones for all the misrule and neglect of duty that have rendered Persia the miserable land it is. J. M. M., the correspondent of the *Bombay Gazette*, has no patience with this extravagance of adulation, and remembers how, only a year or two ago, the Shah "shut himself up with his court and amused himself with all manner of festivities, while thousands upon thousands of his subjects were dying of famine, or fleeing the country to escape starvation." The money now spent on the Shah's reception, or that spent by the Shah himself, would have saved thousands alive in the famine. The correspondent says:

There is a morbid anxiety on the part of the London plutocracy to find more frequent opportunities than the rigid etiquette of the English Court and the unostentatious way of life of English Ministers have hitherto permitted for the parade of all the insolence of wealth. Any lion is welcome who provides such people with an excuse for indulging in the magnificent shows which alone make them happy. This growing taste for self-indulgence seems, from the tone of Mr. Gladstone's recent speeches, to have led the Prime Minister to doubt if our boasted progress has been in all respects advantageous. He recurs to the topic again and again, asking, with a disquietude he does not attempt to conceal, whether this passion for ostentation which has gained ground so rapidly in English society is a satisfactory outcome of the legislation of the last thirty years, in which he has borne the chief part, and which has made the country rich beyond all precedent.

—A FRIEND in Scotland has favoured us with the following notice of the action taken in the Free Church General Assembly on the subject of Union. The subject had taken a very embarrassing form; union in the direction proposed meant disunion at home; to amalgamate with the United Presbyterians was to part with a body of earnest Free Churchmen. On the whole we think the solution a happy one. We do by no means contend for the corporate union of organizations; there may be a true Gospel union among Christians without this.

Wednesday the 28th of May was a great day in the Free Church Assembly. It witnessed the close

for the present of the protracted negotiations for union among the disestablished Presbyterian Churches in Scotland. It was known that these negotiations were to be suspended without effecting an incorporating union. It was known also that they were not to be suspended without the achievement of a result involving the whole principle of incorporation. Great anxiety was therefore felt regarding the action of those determined opponents of union who were resolved to separate from the Church should this union be consummated. To the last moment it was uncertain whether the separation would take place or not. What actually did take place was a scene of joyful reconciliation and thankful recovery of former relations of friendliness and brotherhood. The suddenness of this result gave it the appearance of supernatural interposition, and its impressiveness and solemnizing effect were visible in the dense crowd which thronged the Assembly Hall. The mutual eligibility overture was passed and became the law of the Church. Now henceforth all United Presbyterian ministers are open to receive a call from Free Church congregations. This act was passed without a vote; and the opponents of union satisfied their consciences by entering their dissent. Some of these anti-unionists had been employing their time before the meeting of Assembly in a crusade among the Highland congregations of the Free Church, with the view of convincing the Highlanders that the mutual eligibility act was of such a nature that in the event of its passing into law it would be the duty of all men loyal to Free Church principles to secede. It was scarcely to be expected that men who had been thus enforcing on them the duty of secession would have been satisfied without seceding themselves. The result, however, was all the more delightful from having been so unexpected. The anti-unionists consoled themselves with the thought that, although they could not prevent mutual eligibility from becoming law, incorporation with the U. P. Church was indefinitely postponed. And Unionists rejoiced because though a complete union had to be given up as impracticable, not only a legal sanction, but also a practical recognition, was obtained for the basis of union already formed and settled.

No one but a Free Churchman can be expected to enter fully into the feelings of those who are congratulating one another on this escape from disruption. To others it might appear that the indefinite postponement of incorporating union is an occasion rather of sorrow than of joy. But, considering how slow of attainment moral and spiritual good generally is, it may well be viewed as a gain to Catholic Christianity that a decided step has been taken by the Free Church in the direction of union, and that this has been done without that damage accruing to the Church which threatened to attend any such movement.

—THE Allahabad Missionary Conference volume is out now and we have much pleasure in acknowledging receipt of a copy. It is a goodly octavo volume of 550 pp., handsomely printed, nicely bound, and will receive, we doubt not, a hearty welcome from many. It is accompanied by a Missionary Map of India, indicating the localities where Missions are being carried on, and the Societies that are sustaining them. The editorial responsibilities of the volume have fallen almost entirely on Dr. Murdoch. The greater part of the volume is taken up with papers and discussions on six general subjects, viz.: i. Prayer for the Holy Spirit, ii. Preaching, iii. Education and the Educated Classes, iv. Medical Missions, v. the Native Church, vi. the Press. These are

followed by vii. Miscellaneous papers and discussions, viii. Resolutions, ix. Closing Addresses. To the third subject about 100 pages are devoted, to the fifth 166 and to the second 76. The volume with which we have been favoured also contains Statistical Tables of Protestant Missions in India, Ceylon and Burmah, for 1871, prepared for the Calcutta Missionary Conference. The Allahabad Conference was by far the largest Conference of missionaries ever held in India, perhaps anywhere, upwards of 100 being present. This volume may then reasonably be regarded as containing the results of manifold and cumulative experience, and will be highly prized by many as a book for consultation. We have no doubt that as we get time to read the papers and sequent discussions, we shall find occasion to notice and remark upon a good many things.

We are requested to state that no more copies of the Statistical Tables are available. The price of the Report to non-subscribers is Rs. 3. Copies may be had at our Tract Depot.

—We are glad to learn by telegram that there is a religious revival in France, though we should be thankful for a word or two more telling us whether it is the pure and undefiled religion of God's word that is springing up or only some new outbreak of devotion to the "Queen of Heaven." *En attendant*, we take the following speculations from the *Bombay Gazette*:

In the presence of Reuter's scanty information, there is plenty of room for speculation as to the nature of the new religious revival. Of course, it can scarcely be a semi-religious crusade such as was borne on to victory by the enthusiasm of La Pucelle, for the reason that France is yet too crippled to go far, even when filled with inspiration, without the stilts which Germany has compelled her to use. Neither is it likely to be a demonstration in favour of Jesuitism and Ultramontanism, simply because Bismarck has gripped these gasping powers with his mailed hand and shaken them until they have been scarcely left with life enough to enable them to exist in Germany. It may well, however, be a religious revival of a more potent and valuable description. It may be a reaction against the infidelity of the Commune. Among European nations the Commune and its sentiments have lately been like a brand on the brow of France, and by them Paris has become signalized in a most unenviable manner. She was not merely the political capital, but she had come to be recognized as the place wherein open blasphemous infidelity and its less gross but not less obnoxious kindred, atheism, rationalism, and even pantheism, gloried in the possession of headquarters. The spirit which is the essence of Parisian Communism had much to do with the arrogant declaration of war by France, and there are many people who believe that France has been punished for her lack of true religious feeling and the encouragement which she has been giving to the corrupt principles of the Commune. We shall be glad if the religious revival which is now spoken of prove to be the beginning of the end of what may be called the Moral Reign of Terror in France. Should Communism fall before a genuine spread of enlightenment it must be better for France and for the world.

—OUR readers may perhaps remember that it was decided by the authorities of

Westminster Abbey, the dean and chapter, that there should be a monument erected there in honour of John and Charles Wesley. Adams, the sculptor, is now engaged upon this monument. John Wesley is represented as preaching at Epworth, standing on his father's grave. It is truly extraordinary that there should be a memorial of this event in Westminster Abbey. Wesley was excluded from his father's Church, as he was from the churches of the establishment generally, because he made more of Christ than of the Church. A very few clergymen who knew by experience what the new birth was, and whose great desire was to bring men to Christ, welcomed him to their pulpits, and were greatly stigmatized and denounced for it. If the revival in which Whitfield and the Wesleys were embarked 130 years ago, had depended upon the sympathy of the Established clergy, it would have been effectually extinguished. For fifty years Wesley not only encountered the opposition of the Church, more or less pronounced, from the pulpit, but also through the agency of the press, almost every year witnessing a number of publications aimed at the overthrow of his work, some of them being the composition of bishops. And now what do we witness? A monument to the Wesleys in Westminster Abbey! and as though the Church of England wished to express in the most emphatic and unmistakable manner, her sympathy with the hunted Methodist of the last century, and her condemnation of those who refused him their pulpits, she chooses that striking moment in Wesley's life when from the grave of his father, as an expelled minister, he preaches the Gospel of Christ, chooses that minute to crown him with such honours as she has at her command in 1873. She thus declares with all the emphasis and eloquence of a monument in Westminster Abbey, "If we had been in the days of our fathers we would not have been partakers with them" in persecuting these men of God. The next best thing will be to invite the followers of Wesley, the sort of men in whom he delighted, to preach in Westminster Abbey and in other pulpits of the Church of England. But on the whole, looking at all the issues, it was not an ill thing that Wesley and Whitfield were driven outside of the churches of their day; they found a great many more outside than they would have found inside. It would have been a sad thing if our Lord and his apostles had been confined to the synagogues in their preaching.

—Dr. Duff, the new Moderator of the General Assembly of the Free Church of Scotland, said in his opening address:

What is called and gloried in as freedom of the press threatens soon to become the most frightful tyranny. If a new heresy is broached, or any divergency from the established creed exhibited, or any novel or unsound representation of Scripture doctrine or duty propounded, especially by the minister of any Evangelical or orthodox Church, he is sure to receive a sort of literary ovation or intellectual apotheosis from nearly the whole of the secular press, and from all the leaders of what is called advanced, but in religious matters more truly retrograde, thought. He is sure to be extolled for his manliness and courage, his honesty and straight-forwardness, and a whole catalogue of other virtues. On the other hand, any who, in faithfulness to their conscience, their creed, and ecclesiastical vows, may venture in their official capacity to take the heretic or quasi-heretic to task, are sure to be publicly denounced, under such appellations as despot, tyrant, bigot, intolerant persecutor, and other stigmatizing epithets, so that real courage and honesty in the discharge

of bounden duty are held up to contempt and scorn, while the opposite qualities are applauded as heroic virtues.

Dr. Duff's well-directed blow has awakened a cry of pain from some portion of the home press, in the shape of lavish abuse of the Doctor for his comments on the press.

—The Rev. Narayan Sheshadri was present at the recent General Assembly of the Free Church and delivered an address that was listened to with great interest. His visit to Scotland is believed to have been very useful. He has since gone to Ireland, and hopes to attend the Evangelical Alliance Conference in New York, in October next.

—We have to acknowledge receipt of the Report of the Kolapoor Mission for 1872. Some of the facts here reported by the Rev. R. G. Wilder, have already been mentioned in our columns. Rutnagherry is now occupied by this Mission; the Rev. W. P. and Mrs. Barker are stationed there. Mr. Wilder says:

Since this Mission was re-established in 1861, I have been enabled to personally visit and preach in 2,400 towns and villages, in 2,096 of which I could find no trace of any missionary having visited them before. The aggregate population of these 2,400 places is 1,859,901. Schools under Government supervision were found in 137 of them, and indigenous schools in 243 others. In 2,020 of them no school was found, and in 966 of these no resident was found able to read. Nearly all these Government schools have been established within a dozen years, and we are glad to observe, their number is still increasing.

In the same period 35,920 tracts and books and 4,610 Scriptures and portions have been sold. The schools contain 200 pupils, of whom 30 are girls. The High School, with 18 young men, is under the care of the Rev. Mr. Seiler, who has also spent some time in itinerating. The Report contains a statement of the matters at issue between this Mission and that established by the S. P. G. in Kolapoor. When Bishop Douglas first proposed the establishment of this Mission in Kolapoor, we pointed out that there would almost inevitably be clashing. Mr. Wilder's correspondence with the Rev. Mr. Taylor and the Bishop of Bombay, is appended to the Report. Messrs. Graham and Hull are studying the language. There are now five missionaries connected with this Mission. They have only so to proceed as to commend themselves to the great Head of the Church, and their labour assuredly will not be in vain.

A MAN that undertakes to guide a plough must have his eyes opened and must have them properly directed. As the plough advances it encounters various obstacles, and, besides the strength of the animal that draws it, there is needed the intelligence of the ploughman that it may be lifted over or taken aside of the obstacles, in a word that it may be properly guided. We may imagine a farmer engaging a ploughman on trial, and watching him, himself unseen, to know if the man understands his business or not. If he finds that the ploughman, while he has his hand on the plough, is most of the time looking back to see who is passing along the road, he concludes that the man is more interested in something else than he is in ploughing, and dismisses him as not fit for the work. And so with any other occupation; to succeed in it a man must have his heart in it, must give his mind to it, his best attention. Christ teaches us that if this is the case in secular

matters it is preëminently the case in the matter of one's salvation. "No man putting his hand to the plough and looking back, is fit for the kingdom of God." The kingdom of God is taken by violence: the opposition is formidable; the difficulties are numerous and are such as the man has never been in the habit of contending with; the utmost vigilance and diligence are necessary; it is utterly vain for any one to think he will advance in the path that leadeth to life, without the continued consecration of his best energies to it. Yet the very thing which our Lord deprecated in the parable is that which multitudes of professing Christians seem to fancy they can do; guide the plough and at the same time look back. They say, Thy kingdom come, thy will be done, with their lips, while their lives betray a great solicitude to keep well with the world, to observe its laws, obtain its honours, escape its censures. To leave Egypt is one thing; to get the heart weaned from Egypt is another thing. Christ has not left the problem to be solved, How far may a man go in pleasing the world and self, and still be saved. He has given the solution in express words: No man can serve two masters; except a man forsake all that he hath, he cannot be my disciple. Christ is the Captain of our salvation; we are saved by following him; he places himself at our head to lead us out of the enemy's country, into the Fatherland. The soldier that looks back and parleys with the enemy will soon be left behind. Some, who have been long slumbering with reference to these things, are now, thank God, awakening; but how many still slumber!

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PERPETUAL MIRACLES.—III.

In the year before Christ 520, about sixteen years after the proclamation of Cyrus putting an end to the seventy years' captivity of the Jews in Babylon, Ezra tells us that the rebuilding of the temple, interrupted for some time through the opposition of the Samaritans, was resumed. Two prophets are mentioned as having encouraged the Jews to prosecute this important work, viz. Haggai and Zechariah. The writings of these prophets constitute a part of the canonical scriptures of the Jews, written in the Hebrew language. These prophets are historical personages, mentioned, as we have said, in the book of Ezra, as having assisted in the building of that temple which was to continue till the appearance of the Messiah. The dates are as clearly ascertainable as those of modern history. Just five and a half centuries intervened between the date of the prophecies of Haggai and Zechariah and the commencement of Christ's ministry. In the 11th chapter of Zechariah are two verses, 12th and 13th, which we now extract and to which we invite the attention of our readers. We detach them from the context and treat them as we would an inscription on the fragment of an ancient tablet, the date of which is ascertained, but the scope and purport of which remain to be considered. The question is, What can we learn from this ancient fragment? We leave out of view all subsidiary evidence and just interrogate the fragment itself.

And I said unto them, If ye think good, give

me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I am prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

The first question that here occurs is, Who is speaking? Is there anything to show us? Well, we have a very clear intimation in the word Lord which follows. That the Lord is the speaker in both verses is evident from the transaction with which the speaker is connected in both verses. He is rated at a certain sum and sold for that sum. Well, we look into the Hebrew and find that the word-rendered Lord, is Jehovah. The Supreme Being, the mighty God, Jehovah, is here represented as the subject of some transaction that takes place upon this earth; and what is this transaction? It is a most surprising and bewildering one. God is the subject of a sale; he is rated at a certain sum and sold for that sum. But how can these things be? Let us suppose that we know nothing of the New Testament, nothing of Christ; we are living either at an age when, or in a country where, nothing is known of the Gospel facts. We ask, How can it be that the Lord of all should ever be at the disposal of men in such a sense, as that they shall be able to make him the subject of sale, and for a certain sum to transfer him to the possession of other parties. We look further, and we find that it is a purely voluntary transaction: If ye think good. We notice in the fourth place, the price agreed upon and actually paid; it is thirty pieces of silver, i.e. 30 shekels. We remember that Joseph was sold by his brethren to the Ishmaelites for 20 pieces of silver, Joseph, to whom his brethren and parents afterwards yielded obedience as the arbiter of life and death. We have then one, even Jehovah, the Lord of all, upon this earth in some lowly form, despised and rejected of men, and rated at 30 shekels, and the price actually paid. But the money does not remain in the hands of him that receives it; it is cast away. And we have two indications of what becomes of it; it is cast to the potter; it is cast in the house of the Lord. Now here is a cluster of events that we can no more combine into any intelligible series, than we can the fancies of some wild dream. Jehovah; bargained for; a price agreed upon; that price, 30 shekels, paid; the money then cast away, in the house of the Lord; to the potter; seven particulars which for five and a half centuries it was utterly impossible for any one to put together so as to make of them an intelligible and consistent statement. And let us notice that the order of the last words is in the Hebrew the reverse of what it is in the English; not 'cast to the potter in the house of the Lord,' but 'cast in the house of the Lord to the potter.'

We turn now to the Gospel record of a transaction that took place in Jerusalem five and a half centuries afterwards. There was then present in that city one who could say, He that hath seen me hath seen the Father, who claimed to be God manifest in the flesh, and in whom we are told was all the fulness of the Godhead bodily, one who did works which none other man did, works revealing omnipotence, raising the dead, subduing winds and waves, casting out devils. But he was in the form of man, without earthly splendour, despised and rejected of men, persecuted by those who claimed to be the religious guides of the community. We

read in John xi. 57 that the chief priests and Pharisees gave a commandment that if any man knew where Jesus was he should show it that they might take him. This was in consequence of the interest popularly awakened in him by the raising of Lazarus. Jesus was then in the country. After a while he comes up to Jerusalem, to the feast of the Passover, announcing to his disciples that he is about to die, though they fail to understand him because of their inability to perceive the necessity of his decease. Jesus was now daily in the temple teaching, and conversing with all classes of the people. The priests and Pharisees did not however venture to lay hands upon him, because they feared the people. The great cause of the hostility of the ecclesiastical rulers was that Jesus had not put himself in communication with them at the outset, and submitted his claims to them and proceeded in harmony with them, so as to secure to them the consideration they enjoyed. They imagined that religion stood or fell with them; and the bold uncompromising way in which Jesus publicly denounced their hypocrisy, they chose to regard as a wild assault upon the very foundations of religion. They wished to get Jesus in their power, but were at a loss how to accomplish it, when, to their astonishment, one of the chief disciples of Christ came to them and offered to betray his Master into their hands. This man had yielded to temptation and embezzled money given him for the poor; had been openly though gently reproved by Jesus for an opinion which he had expressed; he was perhaps annoyed and disappointed that Jesus would not put forth his power in such a way as to take to himself the authority in the state and establish his kingdom visibly; under the influence of these and other motives he went to the chief priests "and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Two or three nights afterwards the opportunity presented itself, and Judas led a band of armed men to the sequestered garden where Jesus was praying with his disciples. Afterwards when Judas found that Christ was going to allow the Jews to put him to death, he "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." However, they would not draw back from the bargain, and refused to receive the money again. "And he cast down the pieces of silver in the temple and departed and went and hanged himself." Now here we have got almost all the particulars mentioned in Zechariah's prophecy. But one is wanting. We have no potter. The money is cast down in the house of the Lord, but how is it to find its way to the potter? We are told that the chief priests took the shekels, and, as it was not lawful to put that which was the price of blood into the treasury, they purchased with it a potter's field to bury strangers in.

All seven particulars of the prophecy thus meet, and the hidden meaning of the strange words come out into broadest light. And the result is a standing miracle as undeniable as any that were wrought by Jesus when upon the earth. There is no possible way of accounting for the prophecy and its fulfilment except by the omniscience of God, who was pleased to give such cumulative testimony to the atoning work of Christ.

Matthew, after mentioning the facts, refers to the prophecy, quoting it. As our text now has it, the prophecy is ascribed to Jeremiah. This is a mistake; Matthew probably wrote, "spoken by the prophet," and some copyist thought to improve it by introducing the name, and was betrayed by his memory into a mistake. This however has nothing to do with the prophecy itself and its fulfilment. We have noticed that the sacred writings have been preserved from errors except (1) such as are unimportant, and (2) such as Scripture itself furnishes the means of correcting.

We remark in conclusion that if the prophecy is studied in connexion with its context it becomes still more declarative of the facts.

Here now is evidence that, to a candid mind, ought to make a multitude of difficulties advanced by unbelievers against the Bible, altogether insignificant, and it is only one prophecy that we have been considering.

BREAD OF LIFE.

THERE is the same difference between certain doctrines and others, that there is between darkness and light, and it is not perhaps to be wondered at that different bodies of Christians should contend earnestly for what they believe to be the truth. But light is given to men for a purpose; that they may see to do the works which it is incumbent on them to do; and if they neglect to do these, of what advantage is the light to them? It will only condemn them. What shall we think of a man who vehemently contends that a certain way of dealing with pauperism is the best while he never denies himself of a shilling to relieve the poor? Doctrines are but as a chart; the chart may be correct, it may be incorrect; by all means let us have it correct if possible; but even then of what use is it, unless we follow it! Charts are for travellers, navigators, that they may be guided in their movements, not for those who stay at home at ease. Perhaps the angels of heaven do not look down upon anything more anomalous, than the disputes between different bodies of Christians regarding doctrines, while neither party makes any use of the doctrines they so fervently contend for. One affirms and the other denies the eternity of punishment; but neither of them is doing what he can to get sinners saved. One believes in free grace and another in limited grace; but grace has not dominion over either of them. One believes in the plenary inspiration of God's word, another in its general inspiration; but both are governed in their daily walk a great deal more by their own ideas than by those of Scripture. One believes that Christ is a teacher come from God, another that Christ is divine; but neither of them is sitting at his feet to learn of him and be moulded by him. One believes that the Episcopal Church is most according to the mind of Christ; another that the Presbyterian church pleases him best; but neither of them has been born again, and so neither can see the kingdom of God. Our Lord lays the axe at the root of this sort of thing when he says to Nicodemus, Except a man be born again he cannot see the kingdom of God. He does not offer a doctrine; does not say, except a man believe in regeneration he cannot go to heaven; but except a

man be born again. The faith that saves is the faith that appropriates Christ. He is not a true minister who is preaching true doctrines; but he is a true minister who ministers Christ to his people. He does not tell them about bread; he gives it. Prescriptions do not save the sick; but the medicines prescribed. It is not a safe thing to send our hearers away with mere prescriptions. If we offer them the balm of Gilead and get them to take it there and then, well and good; but there is very little likelihood of their doing anything with their prescriptions if they simply take them away. He that hath the Son of God hath life, and he that hath not the Son of God hath not life. There is everything in that word 'hath.' If ye know these things, happy are ye if ye do them. We conclude with a few words from "Gladness in Jesus," on this subject:

A doctrine preached, results, at best, in a doctrine received. And that is a thing in the head, which may or may not be followed up to an experimental proof of its truth, if it be a doctrine concerning Christ, by the reception of Christ in the heart. Christ preached, results directly, if accepted, in the reception of Christ in the heart. Be it for regeneration, be it for justification, be it for sanctification, the experience does not come from the acceptance of a theory about it—that is, the doctrine of it—but from the acceptance of Christ, who alone can either justify or deliver the soul from sin by the power of the Holy Ghost.

We see from this what a poor kind of union is that which springs merely from an agreement in doctrines. Two men may see alike regarding a whole body of doctrines and never know true Christian union; two others may differ widely on a multitude of doctrinal points yet be united in Christ, because each has Christ. This is the truth that our Lord sought to set forth in the discourse delivered after the multiplication of the loaves (John vi.): I am the bread of heaven; it is not the bread I have given you that heals the hunger of the soul; but I myself am the bread of life, and except ye eat me there is no life in you. So Ezekiel was commanded to eat the roll containing the words of God; John too received a command to eat the little book, and Jeremiah says, Thy words were found and I did eat them. By these violent metaphors the Spirit of God warns us against that which has proved to be the great bane of the Christian Church, the tendency to rest in mere knowledge of the truth, without the actual appropriation of the truth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

WHAT IS TRUTH?

That great city. (Rev. xxi. 10.) This is the very expression that is applied in this book to Babylon, seven times, five times in chapter xviii. alone. Corrupt Christianity has embraced an immense number of earth's population, has gloried in her vast majorities, the logic of numbers. But in this approaching day the preëminence in this respect will belong to those that have the truth of God. Why is this figure of a city used? Because a vast population is usually so congregated in a large city that they can act and be acted upon as a unit; intimately united so as to make one body, under one rule, with one wall of defence. In a city too usually resides the sovereign; the royal palace is there.

Descending out of heaven from God. (10.) We are to dismiss literalism. A city is a collection of buildings reared upon a solid basis, with streets along the ground, and we are not to think of this great city as built elsewhere and wafted like the house of Loreto through the air. The people of God are the city, and when the glory of the Lord is seen upon them, then their heavenly descent, nay, their oneness with heaven, is manifest unto

all. The kings of the earth are presently seen bringing their glory and honour into it; and the invitations of the Gospel are heard in connection with it. Even now, the spirit of glory and of God so rests sometimes upon the persecuted believer, that men see an angelic splendour in his face; he is, as it were, translated in their sight. But this is only the faint adumbration of that glory of Christ that will be seen upon his people when they attain to the measure of his stature. We shall be like him, for we shall see him as he is.

Clear as crystal. (11.) There shall be nothing whatever defective or untrue about the testimony of God's people. The very truth as it is in Jesus will be revealed in all their walk and conversation. How much of the light of the glory of God in the face of Jesus Christ is now intercepted by the defective consecration of those who are called by Christ's name!

Names of the twelve tribes of the children of Israel: on the east three gates. (12, 13.) The description thus connects itself with that which is found in the last chapter of Ezekiel. The same, yet not the same. It does not appear whether the names are written on the angels or on the gates.

Names of the twelve apostles of the Lamb. (14.) Paul tells the Ephesians that they are built upon the foundation of the apostles and prophets, Jesus being the chief corner-stone.

The length, breadth and height of it are equal. (16.) In Ezekiel the city only measures about 50 miles square; here 1,500 miles. It is even 1,500 miles high. No, not 1,500 miles, but 12,000 furlongs, for the 12 multiplied by 12, with thousands added, is perfection of perfection. Faultlessness, undefectiveness, completeness is what is meant. Not the completeness in the sense that no more sinners may find refuge there, for the gates stand open; but in the sense that God's manifold grace is truly and freely revealed, and the presence of God and of the Lamb gloriously manifest. The bride is without spot or wrinkle or any such thing. There is faultless harmony, a complete exhibition of the truth in all its parts; no exaltation of one view at the expense of another.

According to the measure of a man, that is, of the angel. (17.) Referring to the golden reed, the true standard, borne by the angel, here called a man. This corroborates the view we have taken of the angel. The true standard is revealed in some believer or believers. 'He that overcometh.' Christ is revealed in him. By this standard all are tried.

Pure gold, like unto clear glass. (18.) If transparent, it would be no more gold. These incompatibilities warn us away from the literal. Christ gives his people gold tried in the fire, even the sure promises. The fabric of this city is the word of God; not the letter, but the word believed upon and obeyed and lived. It is gold, it is transparent, it is every precious stone.

The first foundation was jasper, the second sapphire. (19.) The names of the twelve apostles were in these foundations. Things may differ yet all be precious. My work may be different from yours, yet be equally important as a revelation of God's truth. Judah shall no more envy Ephraim, but each shall admire the other. The jasper shall rejoice in the beauty of the sapphire, and the emerald in that of the jasper.

The Lord God Almighty and the Lamb are the temple of it. (22.) Their presence sanctifies the entire city; they dwell in every believer. Christ is admired in all them that believe. All is redeemed unto God, and there is no longer any distinction of holy and profane.

The glory of God did lighten it. (23.) As on the Mount of Transfiguration.

The nations of them that are saved shall walk in the light of it. (24.) There will still be nations, and their affairs will be administered by that light which is now made so little account of. Whatever is contrary to the spirit of Christ, will be set aside, and the principles of the New Testament will be embodied in all national transactions. National jealousy will be a thing no longer known, and no nation will seek its own good to the prejudice of another.

The kings of the earth do bring their glory and honour into it. (24.) Thine is the kingdom and the power and the glory. They lay all at the feet of Christ, regarding themselves simply as saved sinners, stewards of God. They are last of all and servants of all, and therefore reign.

And there shall in no wise enter into it. (27.) In the Church at Jerusalem after the mighty manifestation of the Spirit's power through the death of Ananias and Sapphira, a fear came upon

all the rest, and no man durst join himself to the Christians except such as were prepared to give up all sin.

Any thing that defileth. (27.) Christ's word shall so judge men in the last day that they shall be incapable of pretending to be what they are not. Their own heart will condemn them.

A lie. (29.) Nothing of the nature of untruthfulness will be tolerated there, or tolerate itself there.

They who are written in the Lamb's book of life. (27.) Only the holy are there written. We must be like him, without guile.

Epitome of News.

SATURDAY, JUNE 21, 1873.

—The following (abridged) letter is from a son of the Rev. Dr. Thomas to the Hon. A. A. Sargent, U. S. Senator, through whom Dr. Thomas was appointed Commissioner to the Modoc Indians:—

"The Indians are what they are, I believe, because the whites with whom they are in contact have been what they have been. We are to blame; not the poor Modocs, but the rapacious, lawless, perfidious whites are guilty of his blood. We blame no one for his death. Now that the first shock has passed away, we find more to rejoice in than to mourn over. He was ready—always ready. His heart was only love. How any man or beast could meet the kind smile of that face and do the old man harm, I cannot understand. In the fulness of his power, in the ripeness of his manhood, when he was living every day so near the heavenly world, and was always in near communion with the better land, God took him higher at once, painless. To few men, comparatively, is it given to die like a martyr, and for your agency in thus securing the past of a glorious life in the service of his Church and his fellow-men, and in securing the future to him and us, I thank you. We will pluck up our hearts, and follow on till God grants us the blessing of death."

"This flurry will soon pass over. Without saying anything now, let the Government adhere to its grand purpose to be just and true to these children of the land. Don't let the precious blood of the dead be only the signal for an insane crusade for vengeance. Let it not be for war alone. They died who lived for peace. To be sure, peace will come through war, but not by extermination."

"Mother bears it well; so do the children. We are happy because he is happy beyond the chance of suffering. And he did suffer here, and suffering made him perfect. He was already beyond the reach of malice to anger or provoke him, but not, of course, to wound his soul. And now his cup is full of joy."

—*Christian Advocate*: "The prayer-meeting is called the pulse of the Church, the treasury is the test of its loyalty. We are commanded to honour, that is, to worship God with our substance, to bring tithes into his house, to give liberally: lay aside of our money on the first day of the week, as God has blessed us, and devote it to the service of the Gospel. This is the most trying part of religion. Many are delighted with the whole religion except its cost. That they dislike. They like free salvation, free preaching, free seats, free fires, and free lights, and hate agents and all collectors of money."

—In a late No. of the *Day of Rest* it is stated that the London Hospital saved more than £500 last year in meat-waste, through cooking by Leoni's gas and steam apparatus: that five pennyworth of fuel will cook, under that system, 300 lbs. of meat. The *Lancet* of May 17th gives a full description of this apparatus. We clip the following extracts:—"A practical experiment with Leoni's Family Kitchener, K 24.—Breakfast for five adults and three children: 2 pints of coffee; 1 pint of tea; $\frac{1}{2}$ lb. of bacon; $\frac{1}{2}$ lb. of oatmeal for porridge; 6 rounds of toast. Time, 20 minutes. Consumption of gas 12 feet.—Dinner for twelve adults and three children: 6 lb. leg of lamb (loss, $1\frac{1}{2}$ lb.); 4 lb. sirloin of beef (loss, 10 oz.); 5 lb. of potatoes; 6 large cauliflowers; 2 large fruit-pies. Time, $1\frac{1}{2}$ hour. Consumption of gas, 48 feet."

"To a bachelor, Leoni's Atmospheric Gas-ring, with a set comprising heat-diffuser, heat-reflector, ring and lid of eight, ten, or twelve inches diameter, will prove invaluable, and will render him more independent than he ever felt before. With

such an apparatus we cooked a capital steak thoroughly, and boiled a large kettle of water, in just twelve minutes from the time we lighted up."

"The profession can have no more valuable testimony regarding the practical working of Leoni's system than that furnished by the secretary of the London Hospital, where it has been adopted since June 1870. From this gentleman's letter to Mr. Leoni we gather that in the first half-year of its use the waste of meat in cooking was reduced to an average of about 14½ per cent. from 33½ per cent. under the system of roasting by gas previously in vogue, while at the same time the daily average consumption of gas fell from 610 to 250 cubic feet, and that it is difficult to exaggerate, in regard to cleanliness, saving of labour and trouble, the advantages derived from the adoption of the patent. Moreover, we hear that at the London Hospital 300 lbs. of meat is cooked daily in two hours, and this only requires the attention of a single man for sixteen minutes, and the combustion of about five-pennyworth of gas."

—Poodocottah correspondent of the *Madras Athenæum*: "In some marshy ground at the foot of one of these hills a huge boa constrictor, or species of enormous rock-snake, was known to have taken up its residence. You know the reverence which the natives have for snakes: and thus they, without regard for the depredations of this reptile, regarded it as sacred and left it alone. Dr. Johnstone, of Trichinopoly, the well-known Deputy Inspector General of Hospitals, and author of the cure for leprosy, has been down here for three days, accompanied by Mr. Pennington, the Collector of Trichinopoly. Dr. Johnstone was inspecting our local hospital, when he heard, to his unfeigned horror (mentioned in a casual sort of way by some apathetic natives), that the said boa constrictor, which was a very large monster, had that morning killed a young baby. It had attacked the mother with the infant on her breast, and in a fit of fright the infant had slid from its mother's arms and had been immediately involved in the coils of the reptile, crushed, and finally swallowed. Dr. Johnstone immediately informed Mr. Pennington of the fact, and the two gentlemen proceeded with guns to the spot where the boa constrictor was said to be. A most animated struggle now took place. They fired seven shots into the animal before the final eighth which luckily put an end to the monster. Whilst alive the fierce brute made a rush at Mr. Pennington, who had to fly for his life. The boa is, I believe, the largest which has been seen in South India. It measures about twenty-one feet. The portion containing the devoured child was horribly distended. Dr. Johnstone has had the animal carefully stuffed as well as the exigencies of the time and place allowed, and is bringing the specimen up to Dr. Bidie, with the intention of presenting it to the Madras Museum."

—*Christian Advocate*: "Two years ago an English novelist gifted with great powers gave to the world a book which was a disgrace to him, and which no after-explanation of his could justify. It contained passages unfit to be read aloud in any of the ten thousand families where his name had given it an entrance. Now it was not at all necessary for him, in order to obtain an audience, to employ such base means. Has not human life, in its multiform developments, enough of incident and character, enough of falsehood and of truth, from which to draw subjects and their contrasts, without the use of scene and incident that is offensive to good taste, or positively immoral? Why, then, must he resort to these? Has he himself dropped low in the scale of morality? and does he seek to drag others down to his own level? We will not pronounce judgment, but how shall we account for the fact?"

MONDAY, JUNE 23.

—The President of the Palestine Exploration Society writes of "the great importance of Professor Paine's discovery of three new Greek inscriptions, the existence of which appears not to have been even suspected. We accept the discovery with gratitude as an auspicious inauguration of our work in the Holy Land. Nahr el Kelb, or the Dog River, of modern Arabic geography, is the *Lycus Flumen*, or Wolf River, of the Roman period. It rises in the heart of Lebanon, plunges down a wild and romantic gorge, and empties into the Mediterranean about two and a half hours, or seven miles, north-east of Beyroot. The southern mountain wall which overlooks this rapid stream terminates at the sea in a bold promontory, around which, at the height of 100 feet above the water, winds an ancient road cut in the solid rock.

The present road was cut in the reign of Marcus Aurelius, about 173 or 176 A.D. It is some six feet in breadth, paved with large uneven stones. But above it, for a part of the distance, there are traces of a still more ancient road. On the wall of rock that lines the roads (three of them on the present Roman, six of them on the older, road) there are nine historic tablets, first discovered by Maundrell in 1697, and often described and copied since. Three of them are Egyptian, and six Assyrian. According to Lepsius, the three Egyptian tablets bear the *cartouche* of Rameses II., about 1300 B.C. Of the Assyrian tablets, one at least is the work of Sennacherib, about 700 B.C.

"It was on the upper and more ancient road that Professor Paine made his fortunate discovery. He found there three Greek inscriptions—one of eight lines, one of twelve, and another of ten. Professor Paine's report will soon be published, and our scholars will then have the problem fairly before them."

—It is reported that "a young man named Watkins has been sentenced at the Calcutta Criminal Sessions to six months' rigorous imprisonment for attempting to blow up his sweetheart, Miss Ashmore, and her mother. The prisoner, it appeared, had secreted a quantity of nitre, charcoal, and other explosive substances in Mrs. Ashmore's house, which he ignited by firing a pistol into the mass. His reason appears to have been a grudge at Mrs. Ashmore for discouraging his attentions to her daughter."

—*Pioneer*: "We may usefully draw attention to a paragraph in our Agra news-letter, in which our correspondent writes:—'Covenanted firemen and drivers are still arriving from Scotland for the Rajpootana State Railway, while I observe that acclimatized firemen, fitters, and drivers are being deported as vagrants at the Government expense, because they are unable to obtain employment in India. Not long ago the staff of the East India Railway was reduced, and humanity as well as economy might have suggested to Government the re-employment of the dismissed employés.'"

—*Telegram; Hongkong, June 21*: The P. and O. steamer *Bokhara*, with the mails, has put back into Hongkong, having struck on a sunken rock off Cape Dagula. The steamer has been beached. The cargo forward is damaged. The S. S. *Sunda* takes on the mails to-morrow, together with a portion of the cargo.

—*Argus (Bombay)*: "A ship in harbour with the sailors' wives on board with their husbands is a novelty in our days, though the custom of sailors taking their wives to sea with them is as old as the time of Noah. Probably the fashion was introduced by Noah at the time when he went into the ark. By the way, no arrangements seem to have been made for steering the ark, but there was not any necessity, perhaps, for any steering apparatus, as the water was very deep and the ark went ashore on Mount Ararat directly the water subsided enough to permit of the people inside getting safe on shore again. The custom of allowing sailors to take their wives to sea would perhaps be a very good one in some respects, but it has probably been abandoned from the difficulties and inconveniences attending such an arrangement, not to mention the increased cost to the vessel."

This is delightfully vague. Is there a ship in harbour with the sailors' wives on board? What is her nationality? How many sailors are there on board? Has each one a wife? Were the wives shipped as sailors' wives? or did the women find their way on board clandestinely? The *Argus*, instead of wandering away to Noah and Mount Ararat, might have condescended to tell us a few simple facts.

TUESDAY, JUNE 24.

—*Friend of India* on "The Twin Sister of the Slave Trade": "In an exhaustive and valuable 'Note' giving the history of emigration from India down to the present time, Mr. Geoghegan, Under-Secretary in the Agricultural Department, shows that 533,595 of our Indian fellow-subjects were sent to British and Foreign Colonies in the period from 1842 to 1870. Of these 112,178 returned, chiefly from Mauritius. In round numbers, half a million of ignorant and helpless people have been shipped from India, never to return, in the last thirty years. Do we ask about the moral results of the system?—the fact is significant that only 103,070 women were sent with 365,482 men, and the consequence of this will be found abundantly in the official and newspaper literature of colonies like Mauritius, to which the native papers lately drew attention. Do we inquire as to mor-

tality?—only recently has it been reduced within even tolerable limits at the depôts and during the passage, and that in spite of the continued protests of the colonies against the expense. As to the mortality in the colonies themselves, take the experience of Mauritius alone, in which our Indian subjects have twice been swept away by preventible disease in tens of thousands. Page after page of this Note tells of 'terrible mortality' on the voyage; records how, in Cayenne, 'one-half the unfortunate creatures died' in one case, and 'the majority' died in another so recently as 1867; speaks of 'heavy mortality' in ships sailing to Demerara in 1870, the very place which Lord Brougham had denounced as a charnel-house in 1838; exposes the want of a hospital and of medical attendance in Grenada, resulting in 'great mortality,' owing to the poverty of the planters, and tells how in 1864 one-fourth of the emigrants to British Guiana died on the voyage."

—The same: "The 611 congregations of the United Presbyterian Church of Scotland, which has so vigorous a Mission in Rajpootana, raised a quarter of a million sterling last year, besides seventy thousand pounds for missionary and benevolent purposes. Each congregation gave for every purpose £515. There were 183,000 members in full communion. In Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain there is an aggregate of 43 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 3 European male teachers, 9 European female teachers, 62 native catechists or evangelists, 133 native schoolmasters, 24 native female teachers, 54 principal stations, 143 out-stations, 6,630 communicants, 1,024 candidates, 157 week-day schools, with 9,183 pupils; the total educated agency of this Church consisting thus of 291 persons. This most liberal of Churches has, besides, raised £9,868 for a mission to Japan."

WEDNESDAY, JUNE 25.

—The *Times of India* notices the death of "Mrs. Hough, of Colaba, a lady nearly ninety years of age, who, up to the last, formed in herself a lively and intelligent link between this, the second half of our century, and the manners, society, and events which crowded around the close of the eighteenth, with all its rich and portentous freight of European and Indian affairs. For sixty years or more Mrs. Hough has known, and been more or less familiar with, most of the leading persons in official and general Bombay society. Up to the last her faculties were bright, and her facility of expression such as would do credit to young ladies—or young men either—of one and twenty. But the long and busy life is over at last; the familiar and, of late, venerable figure has passed away from amongst us."

—The same: "'X,' a frequenter of the Prarthana Somaj, thus expostulates with his brethren on their present dissensions:—'Pity it is that the very foundation-stone of the Mundeer, lately laid with so much pomp and solemnity by that good and true-hearted man Mr. Pratapchandra Moojumdar of Calcutta, should now stand basking in the sun in that wretched ground, and for very trifling reasons! A very good monument indeed to commemorate the worthy Missionary's brief sojourn in Bombay! You Samajists! don't carry things to extremities when they could be very easily settled within yourselves. Remember the brotherhood of man. Let not cruel and brushing winds of worldly aims and desires extinguish the spark kindled in your hearts by the worthy Baboo after his untiring exertions for six months!'"

—The *Christian Intelligencer* has an article on the American lighthouse system, of which the following is the conclusion:—"There are now very nearly nine hundred lighthouse-keepers scattered along our coasts, many of them in exposed positions. Some, like those on the Pacific, are hundreds of miles away from civilization, and the supervising officers can only inspect them at long intervals. The Board speak with profound interest of these men, upon whose health and strength, honesty and skill, intelligence, morality, and devotion to their duties, so much of personal and government property and of human life depends. Carelessness, incapacity, and wilful neglect may ruin the delicate and costly lenses, and the mechanism that works them, as well as the steam and hot-air machinery of the fog-signals. One single neglect may disarrange a light for weeks, and lead many a ship to destruction. On the intelligence, fidelity, and experience of the keepers depend the thousands of lives and millions of property which are nightly approaching, leaving,

or sailing along our eight thousand miles of sea, gulf, and lake coasts.

"In view of these facts, the Board propose the introduction of some of the rules of other governments, which require those who would be light-house-keepers to pass medical and intellectual examinations, and give promotion for merit, and pensions for the superannuated, and subject them to discharge for dereliction of duty. This would naturally fall into the line of new regulations of the Civil Service Reform."

—Home Intelligence, June 6: The differences between the Church and State in Germany are increasing daily. The whole body of Bishops have just issued a manifesto protesting against the recent legislation, and flatly refuse to obey the law. The journals which published the episcopal protest have been seized by the authorities in Berlin.

The success of the new Government in France is now looked upon as complete. Marshal Mac Mahon held his first official reception yesterday, which was numerously attended. Prince Napoleon has arrived in Paris, much to the annoyance of his partisans.

The Spanish Cortes were opened on June 1, and the message of the Permanent Committee has been favourably received. The Carlists are levying taxes in a very arbitrary manner, and are issuing passports at five francs each.

Several officers of the British navy are about joining the Japanese service, in order to enable that government to form a navy.

The second son of the Prince and Princess of Hesse was killed by a fall from a window of the Castle of Darmstadt.

The circumstances of the death of the little grandson of the Queen are extremely painful. The Princess Alice was alone with three of her children in her room in the morning. One little fellow ran into an adjoining room. The Princess, knowing a window was open there, went to him, leaving for a moment the baby and her second son, Frederick William. This little prince, who was nearly three years of age, at that instant dropped a toy out of the window, and leaning after it fell five-and-twenty feet. The shrieks of the Princess brought immediate help, but the child was mortally injured and died in two hours. At the funeral the Princess took the coffin in her own carriage to the cemetery.

A terrific whirlwind, accompanied by hail and rain, passed over Washington on May 22:—

Its path (we are told) was about half a mile in width, and it tore to fragments everything in its course; houses, barns, fences, trees, and human beings were caught up, whisked through the air like toys, and then dashed to the ground with such violence as to produce instant destruction. Houses and barns were torn into fragments and scattered in all directions, and for miles around the fields are dotted with large timbers driven into the ground at an angle of ninety degrees. The cattle were actually driven head foremost into the ground. One can scarcely conceive the devastation or realize the force of the tornado. Thirteen farm-houses and many barns are spoken of as having been literally torn to pieces or otherwise badly damaged. A schoolhouse was totally destroyed, and a daughter of Henry Rothel, aged fourteen years, was carried about a quarter of a mile from the school. When found she was quite dead. Miss Smith, the teacher, and six or eight scholars, were injured, some of them severely. A gentleman who was near the tornado reports that it was balloon-shaped, with the small ends to the ground, and moved at the rate of twenty miles an hour.

An inquest has been held respecting the death of George Smith, aged fifty-five, a fishmonger, who committed suicide by throwing himself into the river from Kingston Bridge. Edward Smith, gardener, son of the deceased, said his father was some time ago knocked down by Mr. Robert Lowe, the Chancellor of the Exchequer, who was riding on a bicycle. Two or three of his ribs were fractured, and he was laid up nearly six weeks. The business fell off, and the deceased, thinking Mr. Lowe had not treated him properly, gave way to melancholy. Witness's mother and sister were depending on his father's exertions for support.

THURSDAY, JUNE 26.

—Syud Salim, ex-Imaum of Muscat, appeared again on Wednesday before the Senior Magistrate, Mr. John Connon, to answer to the charge of cheating preferred against him by Messrs. Hamilton and Co., jewellers, of Bombay. He obtained from that firm goods to the amount of Rs. 10,000, for which it is said he never intended to pay. A warrant was issued for his apprehension, and he has, if we

mistake not, been brought from Kurrachee in custody. He appeared twice before the magistrate; on the second occasion it was announced that an amicable arrangement had been made, and permission was asked to withdraw the case.

Magistrate: "I must say I do not like to be put in the position of collecting bad debts for Messrs. Hamilton and Co. It seems like treating my office with indignity. This is not asking me to punish crime, but to make me a collector of bad debts."

Mr. Winter: "In the withdrawal of the charge I hope it will be stated that there is no imputation whatever against the character of the defendant." The Magistrate: "I won't state anything of the sort."

The *Times of India* says: "From the Hall of Audience in the regal Palace of Muscat, surrounded by armed men to whom his word was law, to the dock of a police court in Bombay, guarded by blue-coated and yellow-turbaned policemen, the descent is great. But a man who commences his career with parricide must find the journey to Avernus very easy indeed."

—The *Lancet*: "The Medical Students' Christian Association at Edinburgh is doing excellent work in a quiet unobtrusive way. Its meetings are always well attended, and at the last one, on Friday the 9th inst., an address was delivered by Dr. T. Maxwell on the Relation of the Practice of Medicine to the Spread of the Gospel."

—Mr. Lutwidge, the Commissioner in Lunacy, who, while visiting an asylum near Salisbury, was stabbed in the right temple by one of the patients, died on the evening of the 28th inst., a few minutes before the arrival from London of Sir James Paget. The fatal blow was inflicted with a long nail, and was followed by a paralytic affection, from which he never rallied."

—Monte Video is again being decimated by yellow fever. Unadorned by bitter experience or by the recent disastrous epidemic in Buenos Ayres, the inhabitants still allow cesspools to honeycomb the sites of their houses. They have fled in great numbers."

—Yellow fever is still very prevalent on the north-east coast of South America, and the crews of some of our vessels trading to ports in that quarter have been almost decimated. The quarantine regulations of course complicate commerce considerably."

—It is announced that "the Japanese Government being desirous of forming a navy, the British Government have consented to lend a number of officers and seamen to act as instructors. They will be paid by the Japanese Government, and will go out on a three years' engagement. The following party have just left Southampton for the Imperial Naval College:—One commander, two lieutenants, one chief engineer, two gunners, two boatswains, one carpenter, two assistant engineers, and twenty petty officers and seamen."

—Madras Correspondent of the *Indian Statesman*: "Theoretically it would appear as if the cancelling of a ship-master's certificate for a length of time was a serious infliction, entailing upon him either absolute cessation from employment for that period, or at the least the loss of rank and a diminution in his income. But practically this result does not by any means follow as a matter of course. For instance, in June last year, several commanders of vessels lost in the cyclone of May 1 had their certificates suspended for periods varying from six to eighteen months, and, for all that, several of them, still unpossessed of their qualifying documents, reappeared in Madras this year in command of vessels as large and as well-appointed (or better) as those they lost, presumably through default. The *Agra*, which only left Madras the other day homeward-bound, arrived and sailed in charge of a captain whose certificate was suspended last June for fourteen months! So, as a punishment the ordinary sentence of marine courts of inquiry is clearly of no practical effect, except in the case of poor and friendless sinners who are neither 'part-owners' of vessels themselves, nor related by blood or marriage to their employers. This is a very patent example of the unequal operation of the law, for which no remedy at present exists."

This is a bad prospect for possible passengers in future *Atlantics*.

—*Advance* (Chicago): "Col. Higginson thinks a very little use of the new postal cards will prove to any one that their merit does not lie in their cheapness alone, but in their compactness and convenience. In two-thirds of the letters which a busy man writes, the mere writing costs less than the process of bringing together his paper, enve-

lope and stamp, then folding, enveloping and stamping. All this is saved by the postal card. You carry in your pocket all of your letter except the words, and a few moments at anybody's desk will add those. To a traveller, or to a man whose business keeps him in the streets, the convenience is enormous. Even if the postal cards cost more than the ordinary rate of postage, they would still be worth having."

—"The Woman's Board of Missions, connected with the Presbyterian Church, at last General Assembly set their figure at \$50,000 as the amount they would contribute during the year. The treasurer has just reported \$51,220. The Missionary periodical published by this society, *Woman's Work for Woman*, is replete with interest. Over sixty missionaries are supported by this society, representing India, Siam, China, Japan, Persia, Syria, Africa, South America, Mexico, and some of the Indian reservations of our own country. Added to this list are native Bible-readers, scholars, and schools. One fine thing done by them during the year was the purchase, at a cost of \$10,000, of a certain *chunk* of the Himalaya Mountains, known as 'Woodstock,' to be used as a home school for children of missionaries before being sent to this country for further education. The site was chosen on account of its peculiar healthfulness."

—The *Daily Telegraph* gibbets its correspondent who by his plagiarisms has caused a sensation in the literary world, and unfavourable notices of the *Daily Telegraph* itself: "We have been deceived by a person whom we had good reason to trust, and have been made the victim of a piece of literary dishonesty, to which every journal at all times lies open."

"We rely no longer upon anything which he may send us, and, as the immediate result of this second exposure of his conduct we shall discontinue the publication of his letters. Something more is due both to ourselves and to the public in view of the perseverance with which doubt has been cast upon the authenticity of our arrangements for reporting the Khivan expedition. We had the service of two separate correspondents, of whom the one in question is Mr. David Ker. He is a graduate of Wadham College, Oxford, and was highly recommended to us; he took a second class in classics, in moderations, Easter term, 1863, and second class in classics, final examination, Easter term, 1865. He was, we believe, in former days the representative at St. Petersburg of a prominent London morning paper, for which journal he wrote, as we are told, until the time of his departure, leading articles. Commissioned and equipped by the *Daily Telegraph*, without restriction as to outlay, he started from Moscow for Riasan and the Volga; reached Saratoff, on his road to Astrakhan, but learned, before arriving at that point, that he could not carry out our orders in this direction. He therefore diverged by way of the Crimea to Poti and Tiflis, and we received from him on Tuesday evening last a map of the Russian march, which map had passed through Tiflis, and bore its post-mark. His letters, throughout, have come from the places described in them, whatever is to be said about their contents."

FRIDAY, JUNE 27.

—*Poona Observer*: "We regret to hear that Mr. W. S. Howell, Moonsiff of Kurrar, 30 miles beyond Sattara, on Monday last accidentally shot his wife whilst handling firearms. Her brother, Mr. Warneford, the G. I. P. Railway District Superintendent at Poona, left immediately on receiving the sad intelligence by telegram."

—Deaths last week, 285.

Selections.

LEARNING FROM THE MASTER.

(Concluded from our last number, page 135.)

Now, if we talk to the poor people about this, what shall we say? Would you not first speak of the entrance-way by which the sinner may come into that kingdom of which Christ is now the invisible Monarch, but by-and-by to be the manifested Head? I do not think we do this half enough—perhaps because we fancy the subject is not simple enough; and yet may we not tell them that there have been many kings and kingdoms on earth, but Jesus is gathering out from all the nations a people to be the subjects of the King of Heaven spiritually, to reign with Him now as

kings and priests unto God, and to share his glory by-and-bye? The poor can understand this. Then when you have made very plain the entrance to "the kingdom"—when you have told of Him as the one way by which we enter the kingdom—you would speak of its laws. If, by the Gospel accepted and believed, you are admitted to that kingdom over which Messiah reigns, then you are bound by the laws of the kingdom, now in this present time as well as in the future.

Let us turn to Romans xiv. 7 for teaching on this subject. "*The Kingdom of God*," we read, "*is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost*." If, only, people would remember that verse, we should not hear so much nonsense about sects and diverse opinions, and the disputings that bring souls into endless perplexities. Do we want to gather with Christ, and to help those who are coming to join the ranks of the Prince, then let us talk about the laws of the kingdom. Not of this or that mode of worship—not of meats and ordinances—not stumbling over minor points in which Christians do not agree, nor entering upon subtle questions which only bewilder; but keeping before those you teach this broad view of great principles—speak much of righteousness, peace, and joy in the Holy Ghost. Say—you are to remember that the subjects of the Kingdom of our Lord Jesus Christ are to be characterized by these three things—we shall be a very holy people if we belong to Him, for His kingdom is "*righteousness*;" we shall be a very loving people, for His kingdom is "*peace*," peace with God and peace in our heart towards all; and we shall be a very joyful people, because His kingdom is "*joy*," joy in the Holy Ghost. Don't you think that if we kept these three simple points before our own minds and the minds of those we teach, we should avoid a great deal of disputation? Would it not be better if questions which engender strife were kept in the background, and these things brought to the front? *The admission to the kingdom—the laws of the kingdom—the future of the kingdom*—would surely give us enough to talk about, without distracting our thoughts with unprofitable controversies.

This "kingdom" was the subject-matter of the Lord's teaching—would it not be well to follow Him in this? Should we not like to be occupied with the same theme as engaged Him? See how many times the word is used in Gospel narrative, not in the narrow sense to which we often confine it, as referring only to the Future, but in the wide sense which covers the whole area, beginning with the time of our Lord's preaching the kingdom, and extending to the time of His taking the kingdom. We are in the interval, and if we truly deal with the subject we shall not leave out any of the truth embraced by it. We tell people of the present claims it has upon us, and we take them on to its broadest view, and tell them of its glorious consummation. We want all that is revealed of future glory to cheer us on amidst the shadows of our earthly life; but I think that partial view of the kingdom is unprofitable which leaves out the present and the practical. Students of prophecy slip into this error, who give all their attention to prospective truth, and neglect that which is nearer. How much better to talk more about what we do know than to speculate over what we do not know.

There is a teaching word on this subject in the 1st chapter of the Acts. The disciples, you remember, had been hearing our Lord speak of the glory to come, and they thought it would be a good time to make inquiry concerning it. His time with them might be very short. We are not told whether they knew that he would be seer of them for forty days; but, making the most of their opportunity, and gathering all around Him, they asked, "*Lord, wilt Thou at this time restore the kingdom of Israel?*" At all events, here is one aspect of the question. The disciples looked at it from the Jewish point of view, and did not recognize the great parenthesis of the times of the Gentiles which lay between, but still they were asking information on that which occupies a large part of prophetic revelation. I think we do not sufficiently notice our Lord's answer, "*It is not for you to know the times and the seasons, which the Father has put in His own power*." If we oftener read that "not for you," and remembered it, perhaps we should be saved from many vain speculations about things the Lord has not revealed. It seems as if with those words the Lord shut from His disciples the Book of Chronology, but not the Book of the Kingdom, for He immediately adds, "*Ye shall receive power*," and for what?—"and ye shall be witnesses unto Me." Here is your part as regards the kingdom—to go

forth and carry on the work I have inaugurated—to tell the world that there is still a living Christ among them—that subjects for the kingdom are still to be gathered, and the laws of the kingdom to be exhibited in each of its children. Do this faithfully, constantly, among Jews and Gentiles everywhere, and by-and-bye you shall see the restoration you long for. This teaches us a lesson of patience—sends us to what St. Peter calls "*the present truth*." It seems to me to be our wisdom simply to follow on as God leads. He does not promise to give us light for far-off ages, and many errors spring from overstepping the line of our own dispensation. It is "*not for you*" to declare what is to be done in the judgment of the wicked—"not for you" to meddle with the plans of the Eternal One; and if we would only be content with what our Father has revealed, a hundred questions would be set at rest, and all the mighty unveilings yet to come we should humbly leave, where He has willed they should remain, "*in His own power*." But this subject might occupy us for weeks, and we must proceed to our next lesson.

3rd. What accompanied this preaching of the kingdom? "*He healed*," we read, "*those that had need of healing*." The Lord Jesus did not stay up among the high things that some people think they must be always talking of. He did not separate Himself from temporal things, but came down, as it seems to me, to what is specially to be done by women in this world—shedding thus a light upon woman's sphere of service. While His glorious foreknowledge was looking into the far-off Future, and His Divine mind grasping the coming Eternity, with its thousands and millions of saved souls, He did not leave the poor beside him unministered to, but came down to the minuteness of daily need, and touched, one by one, the suffering bodies by which he was surrounded. Here, then, is our next great lesson—Never let our knowledge of Scripture, or enlightenment, or attainments, take us off from direct practical work. There is a great tendency in minds fond of study, thoughtful minds, who venture further than others in their inquiries, to become speculative, and the world is then no better for them; and therefore I would say to you, dear friends, if ever you find your minds wandering away into mere dreams or fancies, which carry you out of your depth, come back at once to "*the healing*," for that has as much to do with the kingdom as all the flights of imagination which paint in glowing colours its unrevealed glories.

"*He healed those that had need of healing*." What a blessed thought it is, when ministering to sick ones, that you are doing what the Monarch of the kingdom did when down on earth! The Church of Christ, in following her Master, has still a healing mission. In all the vast multitude that intruded on His leisure and broke up His plans, He did not reject one, and he had something to do individually with every sufferer. I have said it before, and I would repeat it, that I think those who have much to do with sick ones may be greatly cheered by the sympathy of Jesus in this work. In the weariness which long nursing produces, and when watching by dying beds, there is for them this special consolation—*ministry to the sick* was the voluntary service to which Jesus devoted a large portion of His life on earth. Oh, dear friends, never regard this as an inferior part of service! It frightens me to hear such a word applied to nursing work, or to any little act of kindness done to the men and women around us. Can it be "*inferior*" when our Lord chose to do it? Has not that fact stamped upon it a superiority that can never be wiped out? Yes; and even the lowly act of washing the disciples' feet, don't you think that by stepping forward Himself to do it, He has imprinted upon it such a glory that the most advanced saint may deem it an honour to do as the Master did?

"*He healed those that had need of healing*." This is our third lesson. Now let us pass on to what follows.

4th. After this work of healing—kindly, patiently, and unweariedly done by the Lord Himself, the day began to wear away, and the disciples were very naturally anxious for their Master. I dare say, if you or I had been there, we should have felt, as they did, that our Lord had been greatly drawn upon, that it was time for the people to go, the sun being about to set. Besides, there appeared before the disciples a great dilemma—a crowd of hungry people, and nothing to feed them with, in the wilderness; so they came to their Master, and said, "*Send them away*." Then came those words of command which seem

to be the heritage of the Church from that day forward: "*They need not depart; give ye them to eat*;"—that is your work. It is easy enough to send them away; but *I am here, and you are my disciples*; there is no need for you to deal with them thus; "*Give ye them to eat*."

This seems to be, as it were, a representative sentence, and to speak to us under a variety of circumstances. God's children are here taught that they are not to wait till they think they have everything they require before they begin a work; but if the Lord puts a work before them, they are to do it. You say, "*I am not fit for this and that*;" I don't know how to venture upon it; I can't speak," &c. &c., but if God in His providence has brought you the work, He means you to do it. Whatever may be required, whatever may be the pressing need, fear not; depend upon it that in the doing the supply will come, for the Master who gave the charge "*Give ye them to eat*" will never put His people to shame by deserting them in an act of obedience.

Dear friends, these words are sounding in our ears, whether we look at the temporal or spiritual wants of those around us—"Give ye them to eat." No one can run counter to the mind of God and prosper. Who are the happy people? The world says, "*Those who have large possessions, plenty of friends and money, and health enough to enjoy them*." Is it so? Any one with a thinking mind will tell you, apart from religion, that this is not the case: that the selfish are the really miserable, and the liberal are the happy. The medical testimony is that the worst lives are eldest sons of the nobility and of wealthy commoners, who are too rich to have anything given them to do; and it would be an interesting thing to examine the reports of insurance offices, and discover from them that those who are most likely to live are the people who have plenty of employment, and that it is just the reverse with the idle ones.

We do not wonder at this, for God has made the frame, the heart, and hand to be used, and neither body nor mind are likely to prosper in idleness. Service for others, that draws out the heart's affections, and interests the mind, and exercises the faculties, promotes happiness; and those are miserable who neglect it, and live in selfish ease. But the work of which we are speaking now is work for Jesus—work in which we may every day see the Master going before us, and in which we are to learn of Him. We have followed Him as He received the people—spoke to them of the kingdom—healed the sick ones—and now He is bidding His disciples feed the hungry.

To come down to every-day facts, to the real practical bearing of the subject. I do not think this is at all meant to encourage the system which is commonly called *relief*. That help to the poor which goes by the name of "*charity*" is generally given in the easiest way, because it is a duty that cannot be ignored, and is often performed with the least possible friendliness or sympathy. It is just giving a little money, and often by proxy. Our Lord's example was the very opposite of this. Sometimes He might have said, "*Silver and gold have I none*," yet He went about doing good, giving freely the sympathy of His heart and the ministry of His hand. This is what we want—less of mere money, and more of friendliness—going amongst the poor as their neighbours, not patronizing them, not standing far off from them, but going alongside of them in the brotherhood of human love. We want to get rid of that wretched, pauperizing system of mere gifts, and to follow our blessed Master's constant ministry of kindness, that patient *giving of Himself* to the people, without self-pleasing or reserve.

In the life of Jesus there must have been a great deal that we should call dull. They were not refined people with whom He voluntarily brought Himself into contact; and yet what taste could be so refined as His—what sensibilities so keen? His disciples, even by their misunderstandings, must have chafed His spirit, and the multitude were lost, and sorrowful, and diseased ones—it was enough for Jesus that they needed Him, and to meet their need He gave Himself to minister unto them. Oh, that we may in this more closely follow the Master's example, and get access to the people by the ministry of friendship! Deal with them, in going in and out amongst them, as you would with friends. See if there is any heart-sympathy you can manifest. If you found one of your own friends sick or in difficulty, you would not think only of money. The question of sympathy would be your first thought—some sweet text to speak to their heart, or some little service you could render.

Let us seek to rid ourselves of all accepted ideas of charity, and refuse to be guided by the conventional customs of the world, which are miserably cold things, and exercise towards our poor neighbours the same kindly ministry, the same careful hospitality, the same patient consideration as we would give to our friends. We have only to take our Lord's life and look upon it, and then remember that we are His witnesses in the world during His absence—that He is the King, and we are children of the Kingdom—and that it is for us, among whatever people our lot is cast, to strive to carry out in detail the beautiful pattern He has left us.

May God give us a clearer apprehension of the blessings of the kingdom, and with our hands full of these blessings may we go forth into a world out of which its subjects are yet to be gathered, with its vast amount of suffering and sin to be combated, bringing into it kindness, instruction, hospitality, healing! Let us ask for the power of the Spirit to follow a ministry of friendship, and try to do something higher and holier and more productive than that common "charity" of mere money-giving, which has been accepted so long as the only mode of dealing with the poor, but which has done more harm than good in pauperizing our people, because it is not the charity of the Bible!—*Woman's Work.*

Miscellany.

—From *The Latter Rain*: "Miss MacPherson started from St. Pancras on April 23rd with 150 children for their Canadian homes. A farewell meeting was held at the Home of Industry the evening previous."

"Mr. J. Denham Smith held meetings each night from the 15th to the 18th of April, at Sevenoaks, with evident tokens of blessing in the conversion of souls. More than twelve were believed to have been converted in one house: while believers, some of whom had come from a considerable distance to the meetings, were greatly cheered and helped on their way."

"A correspondent in Glasgow writes: 'I would ask prayer for much reviving among the Lord's people here, especially those who have been a number of years in Christ. Many are so different from what they once were, and anything but an example to the bright young converts, who are all joy. Alas! joy is short-lived except there be hearty obedience. We can commit the keeping of our souls to God, as unto a faithful Creator, but only in well-doing. We cannot trust if we will not obey.'"

"Mr. Vicary writes from Plymouth: 'We had some happy meetings here on Good Friday; about 500 sat down to tea together, it being our annual fellowship gathering of believers. I preached at the Temperance Hall, Raleigh-street, on Sunday last, to a crowded congregation; several found peace in Jesus (all glory to His precious name). I can truly thank God for my broken leg, for whilst the pain has somewhat ceased, the profit and gain has remained. Prayer was indeed heard and answered on my behalf, for at the end of a fortnight I was out of bed, at three weeks out of doors and in a month from the time the bone was broken I was again in the Corn Exchange, Newton Abbott preaching to 1,600 persons. From that time to the present I have been more or less similarly engaged. There is a great thirsting for the truth in nearly all parts of Devonshire; in fact, it has been a fruitful season the last three months, such as few ever saw before. It was with great difficulty we left Newton on the 9th instant, and even then it was by promising to return again in May, if the Lord permit. Many of the dear converts have contributed towards the tent, and they hope to have it fixed in this neighbourhood for the summer. I have received up to the present about £12.' "Have faith in God."

TELEGRAPHIC NEWS.

London, June 19th: The Commons, with consent of Government, have referred the Zanzibar mail contract to a Select Committee.—The Indian Railways Registration Bill has passed both Houses.—Cholera is spreading in Tennessee.—There is a virulent outbreak of small-pox at Chatham.

Versailles, 19th: The National Assembly, after an animated debate, has authorized the prosecution of M. Ranc, the Deputy for Lyons, by 485 votes against 137.

London, 20th: The *Times* publishes the text of the Persian concession made to Baron Reuter, and describes

it as placing the whole material resources of Persia into the Baron's hands for 70 years; this, the *Times* states, evinces the sincerity of the Shah in his desire to introduce European civilization. An article in the *Daily News* also demonstrates the importance and comprehensiveness of the concessions.—Under the new Treaty between Persia and Germany, the latter country engages to tender her good offices in the settlement of difficulties between Persia and other states.—The Shah received the ministers and diplomats yesterday and dined at Marlborough House. His Majesty afterwards attended a ball at Stafford House.—The Commons have negatived Mr. Lowe's motion for the approval of the Zanzibar mail contract, and it has accordingly been referred to a Select Committee, Government concurring in the conditions.—Mr. Lowe's New Bank Act is causing dissatisfaction; the proposed rate of discount for over-issue of notes is 12 per cent.—In the recent engagements at Khodjili the Khivans had 6,000 men and 6 cannon, and at the defence of Mangit 3,000 men and 3 cannon.

Paris, 21st: There are symptoms of a religious revival in France. A deputation of the Assembly and the military refused to be present at the burial of a Deputy yesterday.—The Shah visited Her Majesty the Queen at Windsor yesterday, and afterwards went to Guildhall, where the freedom of the city was presented to him. His Majesty's reception was unusually magnificent, immense crowds lining the route traversed.

London, 22nd: The *Columbus* when between Dublin and Holyhead struck on a rock near the latter port. She had 200 souls on board, 15 of whom were drowned.—Cholera has appeared at Dantzig, Treviso, and Rustchuck.

Madrid, 22nd: The Spanish Ministers have again resigned, and a new Ministry is being formed under Señor Pi Margall.

London, 23rd: The Shah of Persia visited Woolwich on Saturday, and was conducted over the Arsenal by the Duke of Cambridge; there was a military spectacle afterwards, and a State visit was made in the evening to the Opera at Covent Garden.—The fortress of Kasarass, on the left bank of the Amoo Daria, was captured by General Kaufmann on the 25th May; the enemy again fled.—Cholera is spreading in America.—There was a naval inspection at Spithead to-day, which was most imposing. Eleven turret ships, thirteen ironclads, and twenty-one gunboats took part. The Shah in the royal yacht, both going and returning, received salutes from the biggest guns, the crews manning the yards and decks. The weather was brilliant.

24th: A review of 7,000 troops was held at Windsor Park to-day. There were present the Shah of Persia, Her Majesty the Queen, the Prince and Princess of Wales, the Duke of Edinburgh, Prince Leopold, Princess Beatrice, the Duke of Cambridge, the Czarewitsch and the Princess Dagmar. Some brilliant manoeuvres were executed; the weather was showery.—The Shah yesterday visited the ironclads. His Majesty has instituted the Order of the Sun for ladies, and conferred the same on Her Majesty the Queen and Her Royal Highness the Princess of Wales.—Earl Granville has promised the immediate production of the papers relating to the Zanzibar mission.—Sir H. C. Rawlinson is prevented from further attendance on the Shah, in consequence of illness.—Sir Bartle Frere assumed yesterday the presidency of the Royal Geographical Society.—The Queen has approved a pension of £300 per annum to Doctor Livingstone.—The *Pekin Gazette* announces that the Emperor of China will receive foreign ministers.

Madrid, 24th: The Spanish Ministry has proposed the abolition of the Legation to the Pope.

London, 25th: The Shah, delighted with his reception in England, has presented a splendid sword to the Duke of Cambridge, and his portrait set in brilliants to Her Majesty the Queen and the Princess of Wales.—His Majesty the Shah, together with their Royal Highnesses the Prince and Princess of Wales, visited a banquet at Greenwich to-day; 700 guests were present.—The German Parliament has been closed.—A Ministerial crisis is reported from Rome in consequence of the Chamber having refused to discuss financial bills immediately.

Paris, 25th: There has been a stormy debate in the Assembly on the question of Civil Burials, the Prefect of the Department of the Rhone only allowing them to take place early in the morning.

PASSENGERS SAILED.

Per Str. *Oriana*, June 20th:

For Southampton.—Mr. G. Small and Mr. C. Hope.

For Aden.—Mr. Hormusjee Nowrojee, Mr. J. H. Baker, and 5 deck passengers.

Per P. and O. Str. *Nubia*, June 27th:

For Southampton.—Mr. A. Galloway; Mrs. Malcolmson; Mr. and Mrs. Mills and child; Mrs. Crawford and 2 infants; Mr. A. Brown; Mr. S. Robertson; Mr. W. Tice; Mr. B. M. King; and Lieut. E. Hamilton.

For Brindisi.—Hon'ble W. Ainslie; Capt. Virtue; Mr. and Mrs. West and 2 infants; Mr. M. H. Strauss; and Mr. E. Macnaghten.

For Venice.—Mr. E. W. S. Login; Mr. H. G. Tippet; Mr. A. W. B. Power; Mr. and Mrs. Anderson and child; Serjt. Major

Robt. Weir; Mr. R. V. Stoncy; Mr. A. Salmon; Mr. T. Klein-knecht; Mr. Kerr; Mr. and Mrs. Spinner; and a gentleman.

For Aden.—Assistant Surgeon T. J. Welsh.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy*, June 24th:

From Southampton.—Mr. G. Harding; Mr. S. Cope; Mr. F. A. Pratt; Dr. Carleton; Lieut.-Col. Hodgson; Mr. Knowles; Mr. Baker; and Conductor Boyle.

From Venice.—Capt. A. S. Grove; Dr. J. S. Howard; Mr. S. Vaughan; and Mr. Bhabha.

From Brindisi.—Mr. and Mrs. Cresswell; Mr. N. S. Johnson; Mr. J. James; and Col. McGregor.

From Aden.—Lieut. H. Reilly; Mr. Baboo and two friends; Mr. Jeychand; and Mr. Ruttonjee Dhunjeebhai.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

BARKER.—On the 21st instant at Ratnagiri, the wife of Rev. W. P. Barker, of the American Presbyterian Mission, of a son.

MARRIAGES.

ASHBURNER—HAGGARD—June 14th, at the Cantonment Church, Kirkee, by the Rev. G. A. F. Watson, M.A., Lionel Robert Ashburner, Esq., C.S.I., Bombay Civil Service, to Emily Caroline, eldest daughter of Colonel Haggard, Royal Artillery.

DUDLEY—SEALY—June 17th, at Kirkee, by the Rev. F. L. Sharpin, brother-in-law of the bride, assisted by the Rev. A. Polehampton, Surgeon W. E. Dudley, British Medical Service, to Anne Marion, second daughter of Major-General G. P. Sealy, Royal (late Bombay) Artillery.

DEATHS.

PIERS—May 20th, on board the S.S. *Xantho*, 4 days after leaving Bombay, Colonel T. Tristram Piers, Bombay Staff Corps.

THEOBALDS—June 5th, at Jubbulpore, Edith Kathleen, the tenderly beloved infant child of Surgeon Major Theobalds, Madras Army.

WAKEMAN—June 17th, at Bombay, Arthur Henry Wakeman, Managing Clerk to Messrs. Rimington, Hore, and Langley, aged 29, deeply regretted.

HOUGH—June 24th, at Colaba, Mrs. Hough, widow of the late Colonel R. H. Hough, formerly Military Auditor General at Bombay, aged 88 years.

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NOTIFICATION.

WITH the view of encouraging Christian Literature in the Vernacular, the North India Tract and Book Society, on behalf of Sir W. Muir, offer prizes for the best works which may be written in pursuance of this Notification, and sent to their Secretary before the 31st December 1874.

Works may be presented either—

- (1) Of a high standard of composition, and elaborate in their treatment of the subject; or
- (2) Simple and elementary both as to style and matter.

For the best work of the first kind, if in the judgment of the Society's Committee it reaches a high standard of excellence, a prize of Rs. 500 will be awarded.

For the best works of the second or simpler kind, approved by the Committee, five prizes will be awarded of from 100 to 200 Rs. each.

The choice of subjects is left entirely to the writer. Stories, Biographies, striking Chapters in History, works of Natural Science or Travel—in short, anything interesting and recreative, as well as instructive—will be received in competition, it being understood that all such works must come distinctly within the limits of Christian Literature. Works suitable for Women and Children will be specially acceptable.

The works may be either in Hindi or Urdu. They may be translations or adaptations of works in other languages, as well as original; and there is no restriction as to the nationality or residence of the writer.

Each work intended to compete for these awards should be accompanied by a sealed envelope containing the author's name and address.

Rev. T. S. WYNKOOP, Secretary.

North India Tract and Book Society

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